14: Lehmann E-5 (1939) 1951 FN17 Ngonde FN17
Nyakyusa



the figures. Also bicycles, aeroplanes, motor-cars and other striking objects of the European civilization are to be found represented and concentric white circles adjacent to these drawings or paintings.

*14. Houses.* Sometimes the upper portion of the framework of the rectangular houses is not fully plastered with mud leaving broad open areas or strips horizontally or slopingly to the base-line. This may have its origin in an artistic motive and at the same time be useful in ventilating the interior of the hut. The ancient custom of the Nyakyusa to fill out the spaces between the framework of the walls with flat, oval cakes or clods of clay, supported inside the house by a second framework of bamboo *(uvumango)*, has also a decorative effect.

The preparation of those oval sun-dried clay cakes is the work of the women. L. Monteith Fotheringham described this in his "Adventures in Nyasaland" (London 1891, p. 22) with the following words: "The women make the bricks in shape like large eggs by pressing the clay between their hands." The building of the framework of the hut and the thatching of the roof is the task of the men. Nyumba means "the house" in Kinyakyusa as wellas in Swahili; *isyenga* is the name for the old-fashioned hut of the Nyakyusa possessing a round baseline and a framework expanding upwards in diameter. The rectangular hut is called *ikibaga* and the smaller rectangular hut used as a store or a fowl pen, *akabaga*. It is interesting to note that there is no special word for roof in Kinyakyusa. This part of the hut or house is simply called "the above" *(iyuru)*. In contrast to this fact the different poles of the roof-structure are specially named according to their position parallel to or at right angels to the ridge of the rectangular houses. *Ukutalike* means to bind the different rafters of the roof together; *imbanda* is the name for the supporting poles of the roof, and *inyengo* for the poles of the framework of the walls.

*15. Outfit.* Inside the house we find besides the bedsteads *(ikitara,* pl. *ifitara)* and the household utensils, the grinding-mill *(uruwara)*, consisting of an upper (smaller) and a lower (broader) stone. The flour falls into a basket placed in front of the mill. Sometimes in a corner of the hut a nest *(ikitero)* for a sitting hen on top of a pole is to be found. Outside the house is a place for the sweepings *(urutagililo)*. The cleaning of the interior of the houses and also the repairing of the mud plaster is the task of the women, but I saw men cleaning the space in front of the huts. At any case, it must be acknowledged that the cleanliness of a Nyakyusa village leaves little to be desired.